

The doubt regarding the Sahaba making dua for Al-Najashee

Salamu alaykum wa rahmatullahi wa barakatuh,

Innal Hamda-Lillah, was-salatu was-salam 'ala Rasuulillah.

Some people have become confused about the issue of voting in the democratic elections and whether or not it is permissible. One of the arguments of those who permit voting is regarding the Sahaba making dua for al-Najashee (when he was kaafir as claimed and stated by Abuz-Zubair) for Allah to place him as authority on the earth. Before I go into the issue itself, I will insha'Allah quote the hadeeth which was mentioned by Abuz-Zubair (the hadeeth to be found in Seerat Ibn Hisham):

Hadeeth Umm Salamah 'An Rasulai Quraish Ma'a al-Najashi.

"She said: By Allah! We were upon this (peace and security) until a person from the Ethiopians challenged his kingdom. She said: By Allah! I did not see us become upset more severely than us becoming upset on this, fearing that this person might defeat al-Najashi, so he may come to power not acknowledging our rights as al-Najashi would. She said: al-Najashi went ahead to engage with him in a battle while between them was the Nile River. She said: the companions of the Prophet SAW said: Who from us can go out to witness the battle and then tell us the news? She said: al-Zubair ibn al-'Awam said: I will, to which they said: Then you surely will. He was the youngest one of them. She said: They blew into a water skin, and he placed it on his chest. He then swam on it towards the place in the Nile River where the battle was taking place, until he reached it. She said: We then made Dua to Allah Ta'ala for al-Najashi that He gives him Dhuhoor upon his enemy, and al-Tamkeen (authority) in his land." (1/376 Dar Ihya al-Turath al-'Arabi)

This is the hadeeth which is being used to permit voting in the democratic elections which has confused some Muslims.

First of all, we have to understand that the basis of democracy is that it is a system of kufr and shirk. If we do not understand this, then it will be difficult to talk about the issues which are related to it (i.e. voting in the elections). I advice the person who disagrees with this to read "Ad-Dīmuqrātiyyah Dīn" (i.e. "Democracy: A Religion") by the Shaykh, Abū Muhammād 'Āsim Al-Maqdisī.

We also have to understand that there is a difference between the hadeeth regarding Al-Najashee and voting in democratic elections. When you vote in the democratic elections, you are not simply voting for the individual, rather it is more complex and are voting for the "party" which has its own system and laws, which they will use to govern the people if they come into power. You will be also giving them the right to legislate, which does not belong to anyone except Allah subhana wa Ta'ala. So the essence of the shirk and kufr with relation to voting in democratic elections is not simply voting for an individual, but rather generally voting for the system of laws to be used to govern you and giving this individual the right to legislate.

As for the situation of Sahaba when they made dua for Allah to assist Al-Najashee and give him authority on the earth, then we have to understand that they made dua to Allah to lessen the strength of the enemy by making dua for Allah to give

victory to Al-Najashee. The Sahaba got upset when they heard that a person from the Ethiopians challenged Al-Najashee, because Al-Najashee would give the rights of the Muslims, respect them, and not oppose them in the religion, and he was open to the dawah. If the Ethiopian came into power, the security of the Muslims would have been lost, their rights would have been taken away and they would have been oppressed. If we look into the context of the hadeeth, we can clearly see that the dua was to lessen the strength of the enemy because the Muslims were weak and had security under Al-Najashee. Umm Salamah (radhi Allahu anha) said: "By Allah! I did not see us become upset more severely than us becoming upset on this, fearing that this person might defeat al-Najashi, so he may come to power not acknowledging our rights as al-Najashi would."

There is a big difference between making dua for Allah to lessen the strength of the enemy than wilfully cooperating and aiding the kufr systems to be implemented on you and the general masses because there is no indication that Al-Najashee opposed the sahaba in their religion and forced them to follow laws which went against the Shareeah.

The reality is, there is a difference between the leaders and candidates now and Al-Najashee, and now is not the time to discuss these candidates who have participated in this system of democracy and how they have deceived and fooled the people during the time of elections and then after that have done the opposite of what they have claimed they would do, Wallahul Musta'aan.

I have been really busy lately, but al-hamdulillah this is what I wanted to say in brief about this doubt and any comments are welcome insha'Allah.

Was-salamu alaykum wa rahmatullahi wa barakatuh.